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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

VOL. VII.

OCTOBER, 1927.

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The Spiritual Care of the Young People.

A Chapter in Pastoral Theology.*

During the adolescent age young people need the special care and attention of their Christian parents, their Christian congregation, and their Christian pastor. In childhood their Christian character has been *formed*; during the adolescent period (ages fourteen to twenty) this Christian character needs to be *developed*.

* The writer of this article has been requested to write an *English Pastoral Theology*. The manuscript is now being prepared. The most excellent *Pastoraltheologie* by Dr. C. F. W. Walther, which has been used for many years in our circles, will form the basis for the new book. The material found in Walther's book will, however, not only have to be presented in good idiomatic English, but, as has been suggested, some passages, referring to conditions other than those under which we are working, must be eliminated, and certain matters, *e.g.*, mission-work, church finances, etc., not found in Walther's book at all or only briefly touched upon therein, will have to be added. The writer has decided upon the following tentative table of contents: Introductory Remarks; The Christian Congregation; The Call to the Ministry; The Personal Character of the Minister of the Gospel; The Work of Preaching; Baptism; The Christian Training of Children; Confirmation; The Spiritual Care of the Young People; Marriage; The Christian Home; The Christian Burial; The Cure of Souls (visiting, sick-visits, etc.); Psychological Conditions in Their Relation to the Spiritual Life (influence of heredity, of early training, of education, of environment, of one's reading, of poverty or wealth, of mind over body, and *vice versa*, of conditions of health, of false religious convictions); The Treatment of Certain Sins (idolatrous worship, *e.g.*, lodge-membership; unionism; sinful occupations; drunkenness; sinful amusements; covetousness [love of money]; cursing; neglect of public worship; gossiping; worldliness; birth control; inertia); The Pastoral Treatment of People under Certain Abnormal Conditions (melancholy; hysteria; worry, nervousness; insanity); Church Discipline; Mission-work; Stewardship (including church finances); Church Societies; The Synod; Resigning from the Ministry; The Minister's Library. A sample of a chapter from the new book is herewith submitted to our readers. Suggestions from our readers in reference to contents and make-up of the book are requested.

During the adolescent period certain physical changes take place in young people; they also enter into a new environment, and their minds develop along new lines. As a result of all this, new ideas crowd in upon their minds and hearts, and new and peculiar temptations beset them. Unless their new life impulses are directed into the proper channels and the young are put on their guard against temptations, physical and spiritual harm will result. More than ever do they need the influence of the Holy Spirit by means of the Word of God.

a. *The Adolescent Age.*—The peculiar age of adolescence is little understood, and its importance is little appreciated. 1 Cor. 13, 11; 14, 20; Eph. 4, 14. (Texts such as these point to the difference between a child and an adult.) At the age of puberty the child enters into a "new world." His environment is new. Until that time the child had been mostly at home and at school; after that, even though he may continue to attend a school, he goes out into the world, forms new acquaintances, gets in touch with various kinds of people, and begins to broaden his vision and acquire new ideas. His physical development takes on a new form. Sex-life begins to play an important part in his life. Dormant sexual powers begin to awaken. 1 Cor. 7, 36. The child begins to realize that he is entering upon a new sphere of existence; in fact, he begins to realize that he is ceasing to be a child and is now growing up into manhood and womanhood.

During such adolescent period the young are difficult to keep in check. They resent much advice and much supervision; they love to argue; they "know it all"; they cannot yet see things as older and more experienced people see them. And older people forget that they passed through the same experience and during their adolescent age were essentially not different from them, and thus fail to understand the minds of young people; they mis-judge their actions, do not sympathetically enter into their peculiar problems, and, as a result, apply wrong methods of dealing with them.

b. *The Spiritual Care of the Young.*—Regular attendance at church services and at the Communion table and devotional reading and study of the Bible in the home: these things need emphasis at all times and with all classes of people, but especially so with the young. The home surroundings of young people are frequently not at all conducive to the strengthening of their spiritual life. The young are, as it is, surrounded by peculiar and many temptations, and their youthful minds do not always under-

stand and carefully consider how serious life really is. If during the adolescent age good habits of churchgoing and Bible-reading are not firmly established, the spiritual life of the young people will not only suffer for the time being, but they may never in later years regain what they have lost in their youth. If a pastor would build up a congregation of Christians who are very loyal to their faith, will defend it against errorists and unbelievers, and be active in promoting the interests of their home congregation, as well as of their church-body (synod) and of the kingdom of God at large, he must not only properly provide for the Christian training of the children by having the congregation maintain a Christian school, but he must also give special attention to the welfare of the confirmed children, or the young people, and be unto them, in every sense of the word, a faithful Christian pastor (shepherd of souls).

Young people should be warned not to attend the services of the sects and the religious meetings of non-Christian bodies. Rom. 16, 17. 18. The great spiritual indifferentism of our day makes it more imperative than ever that the line of demarcation between orthodoxy and heterodoxy be carefully observed. Because of the close contact of our young people with others, both in a business and in a social way, our young people are often easily persuaded to go with their friends and acquaintances to their churches and religious meetings (Y. M. C. A., Y. W. C. A.!). Even with reference to their social activities young people need to be especially warned against an intimate fellowship with errorists and unbelievers; such are not good company for them. "Evil communications corrupt good manners." 1 Cor. 15, 33. These also are true proverbial sayings: "Tell me with whom thou goest, and I will tell thee who thou art"; "Birds of a feather flock together"; "*Gleich und gleich gesellt sich gern.*" Especially must young people be warned against sinful amusements (dancing, indiscriminately attending the movies, parties of an objectionable nature, Prov. 7, 13), reading bad literature, and joining worldly societies (*e. g.*, musical clubs). Many a promising young man and young woman has been lost to the Church!

c. *Christenlehren, Kirchenexamina.* — A most excellent way of caring for the spiritual welfare of the children after their confirmation is by means of the so-called *Christenlehren*, or *Kirchen-examina* (catechizing). In former years this was a good practise in our churches. On Sunday morning before the close of the service, or on Sunday afternoon, the pastor would take a portion

of the Catechism and, by means of the question method, inculcate it anew upon the hearts of the young, as well as increase their Scriptural knowledge and understanding. For the older people of the church such catechizations also served a similar purpose; many a forgotten truth was revived in their hearts and minds, and many a Scriptural truth they learned to understand and appreciate better. (Louis Harms, usually known as Pastor Harms, b. 1808, catechized his entire audience on a Sunday afternoon, walking up and down the church aisle. His entire congregation was transformed into a vast Bible class.) Much of the thorough indoctrination of our people was received by them in these *Christenlehren*. For such catechizing the pastor must, of course, most carefully and conscientiously prepare himself. Unless he thoroughly understands his subject and can most fascinatingly present it, the so-called *Christenlehren* will not serve their purpose, but will rather awaken disgust against the doctrines of the Church in the hearts of the young. But how could a pastor, conscious of the fact that the Lord has entrusted him with the care of blood-bought souls, become guilty of such negligence! — Outward changed conditions in the course of years (the more strenuous life and the restlessness of our age, the unpopularity of the Sunday afternoon service, the double services on Sunday morning, German and English) are no doubt the reason why the so-called *Christenlehren* are no longer held in many of our churches.

d. *The Bible Class.* — Since the *Kirchenexamina* are no longer generally held, it becomes necessary to find, in addition to the regular church service, other ways of increasing the Scriptural knowledge of the young. We Lutherans, above all others, ought well to know our Bible. 1 Tim. 3, 15. 16; Col. 3, 16. It is not to our credit when it is said that members of sectarian churches are better Bible students than we are. Without a thorough Bible knowledge, orthodoxy cannot continue to assert itself. A pastor should, therefore, not neglect to establish so-called Bible classes. Such a class may be taught in connection with the Sunday-school, or still better it is to have such classes meet on an evening during the week, when more time and attention can be given them. Not only the young people, but also older members of the church ought to be encouraged to attend them. The Bible work in such classes can be done along various lines: Entire books of the Bible may be studied (one of the gospels; Paul's epistles to the Romans, Ephesians, Corinthians; Genesis; Isaiah; Psalms); or a careful

selection of Scripture-passages may be made, on the basis of which the chief doctrines are taught and warning is given against special sins, etc.; or certain matters which are agitating the minds of the people may be treated in the light of the Scriptures (lodge, sinful amusements, stewardship, offenses, etc.); or certain topics may be assigned (faith, good works, miracles, the Judgment, etc.) and treated on the basis of Bible-passages which apply; or certain difficult passages or doctrines may be discussed; or a course may be given in accordance with published outlines (although we believe that it is far better to use the Bible directly, in order that people may better learn to use the Bible itself). Whatever method is used, the Christian pastor must most carefully and conscientiously prepare himself in order that the work done with the class may be both interesting and profitable. It is self-evident that such class should be opened and closed with prayer; a hymn or two may also be sung. Since variety is the spice of life (*varietas delectat*), it will be well not to follow one scheme or one line of thought too long, and both the lecture method and the question method should be used. In fact, the more the members of the class can be persuaded to take an active part, the better and more easily their interest can be aroused and retained. Certain assignments (*e. g.*, looking up texts which treat of the nature of faith) may be given to the class, or to groups, or to individuals, which should then, in turn, make their report. The members of the class should be taught to use a concordance and commentaries.

e. *The Young People's Society.*—The young people's society has always presented a problem. Its problem has been to furnish a good program, which, although not losing sight of the real purpose of the young people's society, will hold the interest of the young people and prove to be profitable to them as well. The real purpose of the young people's society cannot be simply to provide amusement and pastime. That is not the Church's business, nor can it be made the real business of any society in the Church. The young people must have their amusements. They must laugh and have a good time; this should not be denied them. Nor should they be made to believe that the Christian religion is a rather morose and gloomy sort of thing and incompatible with a jolly disposition (Pietists!). Eccl. 11, 9; Phil. 4, 4. There is no good reason why also the young people's society should not provide wholesome amusement and innocent and even useful entertainment and pastime for its members. This itself, however, presents a prob-

lem all its own. It is, perhaps, more difficult to interest a large group of young people than any other group. Their minds are not only not settled, but their thoughts and inclinations run along divergent lines. What interests one does not interest another; some are musically inclined and can sit for an hour and listen to classical music, while others tire of it as soon as the performer begins to play; some are interested in recitations and essays, while others, whose education has been neglected along these lines, will suffer these things only for a time; the young men have their own particular likes and dislikes, and so have the young women. Even as to games and amusements, it is hard to satisfy all; some prefer games and amusements which tax the mind, while others prefer those which are of a lighter vein. The question of age also presents its own difficulties; the young ones and the older ones will not well mix. The pastor must also carefully supervise this part of his young people's program and especially see to it that all objectionable features (objectionable games, plays, etc.) are kept out.

But, after all, the real purpose of the young people's society must be the increased emphasis which it places upon *the religious life of the young and the interest which they ought to take in the work of the Church*. The chief work of the society, therefore, must be along religious lines, *e. g.*, Bible study (including an acquaintance with the Bible as a book, its origin, make-up, translations, etc.), important events in the history of the Church (the early history of the Church, the persecutions, some of the controversies, the rise of the papacy, the history of the Reformation, the rise of the sects, Modernism), the liturgy of the Church (how few know something about it!), the Church's hymnology, the history of the Lutheran Church in America, the Synod (its history, purpose, and work), mission-studies, the biographies of noted men of the Church, etc. All this and similar matter will offer abundant material for many years. Each subject ought to be briefly and interestingly treated. It is never well to dwell too long even on one series. A half hour devoted to such matters at each meeting will suffice. Young people should not be made to tire of it, but rather a desire for more should be created in them. It goes without saying that the pastor must do the planning for this work and, to a large extent, if not altogether, do the work himself, unless he be fortunate enough to have teachers or eminently qualified laymen who can relieve him of some of the work. In any case the pastor should attend the meetings of his young people's society and not turn them over to some one else. At such meetings he has an

opportunity to meet his young people, converse with them, learn to know them better, and establish a closer friendship between them and himself. Also the officers of the church and other members of the church ought to be encouraged to attend the young people's meetings occasionally in order that the young people may better realize that the church as such, and not only the pastor, has a lively interest in their welfare.

If the confidence of the young people of the church can be gotten and their interest for the church is aroused and increased, the young people will prove to be a mighty factor in the spiritual life and work of the congregation and a wholesome influence in their community, in fact, wherever they may be. A Christian pastor and a Christian congregation should not neglect to look after the young people of the church. They are its future members.

J. H. C. F.

Luther's Ninety-Five Theses in the Light of Testimony Against Indulgences Before the Reformation.

Luther, thoroughly conversant with the history of the Church and the world, frequently confounding his antagonists with unexpected flashes of historical research, viewed his trials, writings, and successes in the light of past history. Let us adduce one example. In the preface to a commentary on the Apocalypse by an anonymous writer, written about seventy years before Luther's days, as he surmises, he reminds the reader that he is publishing this work so the world might learn that he is not the first to declare the papacy the realm of Antichrist, since before his days many and great men had stated the same most clearly and convincingly and in consequence of it had suffered maltreatment and persecution. (*Luther's Works*, St. Louis ed., XV, 178.)

Luther admits that at the time when he posted his memorable Theses against the indulgence sanctioned and ordered by a bull of Pope Leo X (XV, 232), under the date of March 31, 1515, he himself was a full-fledged and thoroughgoing papist, a better papist, in fact, than "Mainz and Heinz" (Albert of Mayence and Henry of Brunswick) ever had been or ever could be (XVII, 1361); that he was such an unreasonable papist as to be ready to kill, or to assist in putting to death, any and all who denied, even in a syllable, obedience to the Pope. (XIV, 439.) The praise of his friends and colleagues regarding his Theses did not please him;

for he says: "I did not like it, for I did not know myself what the indulgence was, and the song was going into too high a pitch for my voice." (XVII, 1360.) A most notable confession of Luther along these lines is found in the preface which he wrote to his Theses of 1538. (XIV, 450ff.) He states that his Theses publicly exhibit his disgrace, his weakness, and his ignorance. He continues: "I stood alone and had taken up the matter uncautiously; but since I could not step back, I did not only concede the Pope many and great articles, but I continued to worship him. . . . I did not know many things I know now. I was totally ignorant regarding the nature of the indulgence, just as nobody in popedom knew anything about it. . . . My arguments were not in favor of abolishing it, but since I well knew what it did not mean, I desired to know what it did mean. . . . I looked up to the Pope, the cardinals, the bishops, the theologians, the jurists, the monks, and hoped for inspiration from them. For I had so surfeited on, and drunken, their doctrine that I failed to realize whether I was asleep or awake." In his *Babylonian Captivity of the Church* (XIX, 5), published in 1520, he states that he was sorry for what he had written two years previous concerning indulgences. He is, no doubt, referring to his *Notations* to his Theses of May 30, 1518. (XVIII, 100ff.) But even later, in the last days of February, 1519, in a public declaration issued upon the request of Miltitz, Luther still fails to estimate indulgences correctly. (XV, 701.) Luther's Ninety-five Theses, then, were not a formal announcement to the world: "I am right," but rather a modest question, "Am I right?" He was sure of his ground when he spoke against the abuses, which were offshoots of the indulgence peddled by Tetzel, the salesman of this dirty ware in Germany, but he was very careful not to breathe a word against the institution itself. His 71st thesis (XVIII, 78): "Let him be accursed and damned who speaks against the truth of the Pope's indulgence," should have sufficed to convince his severest antagonists that he was still a faithful son of the Pope and that he had stepped into the arena to fight for the Pope against the man who, according to his opinion, was bringing disgrace upon the Church.

Dissatisfaction with, criticism of, and antagonism to, indulgences was nothing new in the history of the Church. Frederick Myconius is not far from the truth when he asserts that the sale of indulgences had been carried to such outrageous extremes as to cause emperors, kings, princes, and lords of the holy realm to become disgusted with this papistic arrangement. (XV, 370.)

Likewise the refusal of the guardian of the Franciscan order in Mayence to lend his assistance in promoting the sale of indulgences in Germany, which the Dominican Tetzel then took up with all the zeal of an expert salesman, speaks volumes about the disfavor into which indulgences had come among thinking men. (XV, 333.) And the Jesuit Maimburg states numerous renowned men had written in the Latin, French, Italian, and German languages against the shameful abuses connected with this traffic and considers it hopeless to suppress this evidence. (XV, 372.) So Luther was right when he said: "Denn alle Welt klagte ueber das Ablass." (XVII, 1360.)

The cry of rage raised against indulgences proceeded from historical, monetary, and dogmatic considerations, and of the three, money seems to have cried the loudest.

John Wessel Gansfort (d. 1489) opposed indulgences for various reasons. Jean Charlier de Gerson (1363—1429), Doctor Christianissimus, chancellor of the University of Paris, whom Luther loved above others because he spoke of spiritual trials and offered comfort to such as experienced them, was Wessel's foremost authority, whose leadership he followed in his writings against indulgences. Wessel's argument from history or tradition may be noted here. He attributes some value to tradition, perhaps more than he should, but he contends Christian antiquity offers no traces to prove the existence of indulgences, Ambrose, Augustine, Jerome, and Gregory being silent on the question. Nobody, from all appearances, can point to the exact time of its origin, although it received a mighty impulse and came to fuller development under Boniface VIII. Tradition, to be of any value, must show unanimity among the teachers; but no two agree upon the same principles. History, then, offers no support for the institution of indulgences; for neither can it be brought into any connection with the apostolic age, nor can any agreement regarding the value and use of indulgences be proved among the teachers. They all advance their particular personal opinions, and such confusion does not bear the stamp of catholicity. (C. Ullmann, *Reformatoren vor der Reformation*, Vol. II, p. 492.) One of John Ruchrath of Wesel's arguments is of the same nature. After stating that neither the writings of the evangelists nor those of the apostles contain one line on indulgences, he continues to say that soon after the days of the apostles "renowned teachers like Gregory the Nazianzene, Basil of Caesarea, Athanasius, Chrysostom, Ambrose, Jerome, and Augustine have written many works, which the

Church has approved, and in those we read nothing about indulgences. But since the orders of the Dominicans and Franciscans have come into existence, many illustrious and learned men have written concerning them; but they do not agree in their opinions, they are rather opposite. And their opinions are now debated in the schools. I myself have been among the debaters and have defended the worth and divine authority of the indulgence, because as a student I too readily believed my teachers." (Ullmann, *Reformatoren*, I, 240.) Wessel's and Wesel's argument is irrefutable because all documents dated before the eleventh century purporting to be proof for the existence and use of indulgences at the respective time are manifest forgeries. Hence we look in vain for testimony against them before this time. A thing not existing cannot well be opposed.

The depleted treasures of the lords and princes and the fact that the people were plundered and reduced to poverty by the continued excessive sale of this papal ware, brought on a protest that was loud and long and repeated time and again. Martin Mayer, chancellor to Dietrich of Erbach, Archbishop of Mayence, sensed the situation correctly. In a letter dated August 31, 1457, addressed to Aeneas Sylvius Piccolomini, Cardinal of Siena, later Pope Pius II, he says: "To harvest more money, new bulls of indulgences are issued daily. . . . A thousand ways and means are invented by the papal court to obtain our money in some subtle and cunning manner, and we are treated like barbarians." (XV, 373. This letter is also quoted by Bruno Gebhardt on page 32f. of his book *Die Gravamina der deutschen Nation gegen den roemischen Hof.*)

The pugnacious schoolman Peter Abelard (1079—1142), if the historians report correctly, was at the head of a long line of men who opposed indulgences because of the money involved. The Popes, at first, did not use indulgences as a source of income; but it was different with bishops and priests; for Abelard complains about the priests who *pro nummorum oblatione satisfactionis injunctae poenas condonant vel relaxant*, and he excoriates the bishops who were *ita impudenter filled with love of money ut, cum in dedicationibus ecclesiarum, vel in consecrationibus altarium, vel benedictionibus cimiteriorum, vel in aliquibus solemnitatibus populares habent conventus, unde copiosam oblationem exspectant, in relaxandis poenitentiis prodigi sunt, modo tertiam, modo quartam poenitentiae partem omnibus communiter indulgentes.* (Herzog, *Realencyklopaedie*, sub "Indulgenzen.") There was, no doubt,

cause for such complaints; for at the Fourth Lateran Council, 1215, Innocent III restricted the power of the bishops to the granting of forty-day indulgences, *i. e.*, remission of penances during forty days, and the granting of *indulgencia plenaria* he claimed as an exclusive power of the Popes. (Kurtz, *Kirchengeschichte*, § 107, 2.)

A vehement complaint against indulgences as a usurious transaction was heard from Germany when Nicholas V (1447—55) issued his proclamation in favor of a year of jubilee for 1450. This papal procedure is all the more significant and reprehensible since it occurred shortly after the adjournment of the Council of Basel, the last of the reform councils, which had busied themselves with the burning question of indulgences and sought to restrain the Popes from humbugging the people. (Kurtz, § 118, 1.) But Nicholas preferred to ignore the loathing and abhorrence of the Germans uttered at these councils against “the Popes who made sin a piece of merchandise and by means of indulgences sold the remission of sins for cold cash.” (R. Neubauer, *Martin Luther*, 41.) The year of jubilee was a source of an enormous income for the papal treasury. But the avaricious Pope wanted more and so extended the grace of the jubilee year to 1451, and he sent Cardinal Nicholas of Cusa to Germany to offer the grace of indulgence at a reduced rate, at half price. This prompted the issuing of the following complaint: “The Pope and the Italians are not satisfied with the enormous sums obtained from the faithful, and which flowed into the papal treasury, but in addition to this he sent a cardinal to garner the remnant of our possessions. . . . This compels the faithful to doubt his sincerity, since they have been so often deceived. Thus they have been told that the funds collected would be used for the conversion of the Bohemians and for the winning of the seceded Greek Church. Neither was done. It is difficult to understand why the Germans in the year of grace should be more punished than the Italians, who are benefited by the jubilee and deposit no money in the boxes.” (Gebhardt, *Gravamina*, 8f.)

Again, in 1456, representatives of five electors, of the bishops of Salzburg and Bremen, and of the cathedral chapters of Mayence, Trent, Cologne, and Bremen convened at Frankfort to discuss the issue of a new indulgence by Calixtus III (1455—1458), whose one passion was hatred of the Turk, and who professed to need the money for a warfare against the Turk. These representatives gave vent to their sour disdain by heaping invectives upon the

Pope, who "was unmercifully shearing the German lambs." They resolved that all moneys raised by indulgences must remain in Germany. (Gebhardt, *ibid.*, 19. 26.) Similar protests were frequently repeated by German prelates. Thus Diether of Isenburg, Archbishop of Mayence, successor to Dietrich of Erbach since 1459, appears as a leader of German ecclesiastical princes in an appeal to the Pope in which they express their hatred of tithes raised by the Church. They say that "by repeated indulgences, ordered under numerous subterfuges, the Church has been surrendered to the usurers and her existence undermined, . . . and the nation has been drained to exhaustion and must fail in its efforts to bear all these burdens." (Gebhardt, *ibid.*, 47.) At the Congress of Mantua called by Pius II (1458—64) for June 1, 1459, but because of lack of interest opened September 2 of the same year, the crusade against the Turk was the main topic, and that, of course, meant the raising of moneys by taxes, including indulgences. Gregory of Heimburg, the former friend of Pius II, with whom he had fought shoulder to shoulder for reforms at the Council of Basel, was very prominent in the affairs of his days, and he opposed the Pope's efforts to the bitter end. He declared that his whole heresy consisted in asserting that the Pope in his proposed crusade against the Turk wanted nothing but money. A year later Pius put Heimburg under the bann. (Gebhardt, *ibid.*, 36. Kurtz, § 120, 5.)

The chronicles of German cities are replete with complaints similar to one of 1465, which says that it is a rare surprise to find currency in Germany; but, in fact, it ought not surprise anybody if he notices a dearth of gold and silver since it is carried in bags to Italy. Germany had been bearing such burdensome taxes for the last two hundred years. (Gebhardt, *ibid.*, 59.)

The Diets of Nuernberg in 1466 and of Augsburg in 1500 also busied themselves with this vexing financial problem. At the former it was resolved to suspend all indulgences in favor of one, the indulgence for the warfare against the Turk, and in the Recess it was expressly stated: "*Und solich Gelt soll nit dem Papst, noch Keyser, noch Niemand anders von ihren wegen, sondern allein den Kurfuersten, Fuersten, Prelaten, Graven, Herren, Fryen und Richstaetten werden und gefallen.*" The Diet of Augsburg convened in a year of jubilee, and Alexander VI (1492 to 1503), that profligate and murderer, had availed himself of the golden opportunity to reap a harvest of clinking money by issuing an indulgence. But the princes were not minded to have

their subjects exploited, and the unholy business did not promise much success to Cardinal Raimund, who acted as the Pope's representative. The princes yielded sullenly, but declared: "All moneys must stay in Germany." So the diet, busied with an extraordinary number of political problems, still found time to discuss the ever-recurring question concerning indulgences and even remonstrated to the Pope. Ways and means were also considered how he might be made "ductile and pliant to right reason" if he resisted. (Gebhardt, *ibid.*, 72 ff.)

According to the annals available to the writer the last efforts before the Reformation to stem the flow of money to Italy were made by Maximilian I (1493—1519), aided by Wimpfeling. (Gebhardt, *ibid.*, 78 ff.) The emperor sent his secretary, Jakob Spiegel, to Wimpfeling in Heidelberg, in 1510, with the information that his imperial highness was determined to free Germany from the Curia and to hinder the dragging of money to Rome, which the Popes used to the harm of the emperor. In his answer to the emperor, Wimpfeling almost exclusively stresses the financial features connected with the dirty business of indulgences. He says, *e.g.*, that the avarice of the Popes and cardinals prompts many laymen to refuse to make bequests to the Church, because they are not inclined to turn their possessions over to such conscienceless squanderers. He enumerates ten *gravamina* of the German nation which are identical with those itemized by Martin Mayer in his letter to Aeneas Sylvius (mentioned above) a little over fifty years before. He presages a persecution of all clericals or a general defection of believers like that of the Bohemians, if the papal court should fail to learn to be more moderate in its demands.

Thousands, then, objected to indulgences because, to their minds, they amounted to heavy and therefore unjust taxation. They yielded again and again although they continued grumbling and protesting against the nefarious scheme. But let us bear in mind that it was the serious drain on their pocketbooks that concerned them most, and it was not because the institution stood and was fostered in flagrant violation of God's Word. But there were some who opposed it for dogmatic reasons. B.

(*To be concluded.*)

THE THEOLOGICAL OBSERVER.

Concordia College in Adelaide Dedicates New Building.—May 29 of this year was a gala day for our sister institution on the far-away continent of Australia. A new wing, costing £5,000, had been erected and on that day was formally dedicated to its exalted use. The *Australian Lutheran* describes the new building thus: “The new wing of Concordia College is an imposing two-story structure built of freestone and brick. Gothic in style, it yet retains the features essential to a school-building. It measures 74×38 feet, with walls on both floors 14 feet high. The largest room is the chapel on the first floor, which measures 48×36 feet. The large eastern window of the chapel contains designs suggestive of true Lutheranism. Besides the mural tablets already referred to, a beautiful picture representing our Savior in His youthful years, a presentation, adorns the walls. It is to be hoped that some good people will shortly come along with further furnishings, such as an organ and pews for the chapel. Besides the faculty-room and science-room, the remaining portions of the building on the first and ground floors contain classrooms, the largest of which measures 36×18 feet. The former classrooms will serve as studies and dormitories.”—The school in Adelaide was founded in 1904 and has trained many pastors and teachers. “*Vivas, crescas, floreas, soror nostra!*” we say with all our heart.

Convictions, Not Mere Opinions, Are Needed.—The following words are addressed to Baptists, but can we Synodical Conference Lutherans deny that they urge us to hold that fast which we have? All our readers will find it profitable to read attentively what a Fundamentalist writes in the *Watchman-Examiner* under the heading “Denominational Decay”:—

“Many of our young men hesitate to give themselves to the ministry, and some at least of our successful business men hesitate to give their money to Baptist enterprises, because they doubt the future of the cause for which we stand. We have ourselves to blame for it. Once we stood for certain definite principles and proclaimed them positively, and our message carried conviction. We were persecuted then; we were sneered at as narrow-minded; but we were a sturdy lot, doing our own thinking and not forever trimming our sails by what others were doing and saying. The fact is that our faith was so clearly defined for us in the New Testament that our fellowship was decided for us. Those only were welcomed into fellowship who held to the same faith. Now we are so anxious for a widening of fellowship that we shut our eyes to the requirements of faith. We have come upon the blessed day of the ‘open mind,’ which means that we have no convictions any more, but opinions only; that is, that we hold our faith so lightly that we can easily let go of it and take hold of some other notion if the wind of popular favor changes; we are ‘blown about by every wind of doctrine,’ as the uncompromising apostle says. Among the preachers to-day we

have a very general hesitancy about declaring our principles. Among our scholars we have the scholar's hesitancy that prompts such uncertain utterances as these: 'I am *inclined* to believe in the Virgin Birth.' 'Truth will not allow us to say that the Great Commission *surely* gives us Jesus' *very* words.'

"This attitude of mind has its advantages. It removes personal antagonisms; it is wretchedly inconvenient to have people about you who have principles that will not budge on occasion. It widens a Church's fellowship doubtless if the pastor is known as such a liberal fellow that he does not insist on any special 'ceremony' on being received into the Church; it removes from a Church the odium of standing in the way of Christian unity. But all the advantages are counterbalanced by serious and inevitable disadvantages. All our accommodations to current opinion are in the nature of a compromise of principle. People soon come to feel that we stand for 'nothing in particular.' Young men of ability and devotion find among us nothing that they are willing to give their lives to propagate. And practical men, who have accumulated large means, seeing that we have nothing that we especially stand for, do not feel that it is worth putting their money into to promote our convictionless cause among the people.

"A faith that is positive, robust, uncompromising, and never ashamed of itself is the faith that wins men and money and has the assurance of ultimate victory. A faith that hesitates, that has reached no clear conclusions about truth, and at any rate thinks them not worth standing for, has already lost its cause." — Let us not fail to make the application!

Amalgamation of U. L. C. Synods in New York. — For several years the merger of the New York Ministerium with two other synods of the U. L. C. represented in New York has been under consideration and the subject of negotiations. In the meeting of the New York Ministerium, which was held June 20—23 in Syracuse, N. Y., the matter was again the topic of chief interest. The *Lutherischer Herold* writes: "After in previous meetings all questions about which there had been debate had been disposed of with the exception of two, these two points relating to the name and to the doctrinal position of the new body were again taken up. Concerning the name, it was resolved to accept the proposal of the Committee on Merger, namely, to let the new synod be called the United Lutheran Synod of New York. Concerning the attitude toward the Lutheran Confessions, it was resolved to put § 3 of our Constitution in place of Section 2, Article 1, of the planned Constitution. The motion to do so was carried by a vote of 64 against 3. This resolution signifies our insistence that our confessional position must become that of the United Synod. It signifies, on the other hand, that if the other two bodies resolve to accept this point, a basis for the merger under consideration has been found and all obstacles in the way of union have been removed." Evidently § 3 of the Constitution of the New York Ministerium is of a conservative nature. Since the Ministerium has the reputation of being far more loyal to confessional Lutheranism

than other synods of the U. L. C., we had hoped that it would not give up its identity by merging with other synods, but continue to be a definite group, devoted to the defense and cultivation of sound Lutheranism in the Merger. But it appears the leveling process is on. It is almost safe to predict that sooner or later the New York Ministerium will come down to the level of the other synods in the U. L. C., with which, in fact, it has joined hands by entering the Merger,—unless there should be a complete break with its present allies, which is not to be looked for. Future historians of the Lutheran Church who are faithful to the Confessions will, we fear, find in the New York Ministerium another mournful example illustrating the truth of the adage, *Initiis obsta!*

Soederblom True to Form.—An exchange reports that Archbishop Soederblom has consented to become a member of the committee which has been formed to honor the well-known ultraradical Modernist Loisy on the occasion of the latter's seventieth birthday. Readers of the MONTHLY will probably recall that Loisy is a critic whose views are destructive in the highest degree (Cf. THEOL. M., 1926, p. 282.) Having been excommunicated by the Roman Catholic Church on account of his rejection of the fundamental doctrines of Christianity, he has issued one book after the other teeming with blasphemous heresies. Soederblom, alas! is not ashamed to honor this arch-enemy of our Lord Jesus Christ by serving on the committee which has to do with the celebration of Loisy's seventieth birthday. That Harnack was willing to become a member of that committee we can understand; for even though he does not endorse all the views of Loisy in detail, he is in full sympathy with his position, according to which critical scholarship, and not the divine authority of the Bible, has to decide for us questions of religion. But how a man who has subscribed to the Augsburg Confession, and who is the head of a Church which is supposed to believe in the deity of Christ and His redeeming sacrifice, can identify himself with such a celebration passes comprehension. It is, of course, impossible to assume that Soederblom is ignorant of the character of Loisy's teachings, since, when he was university professor in Germany, he could not help hearing and reading of the Modernist controversy of which Loisy was the center. Soederblom is helping to justify the severe indictments which have been brought against him in the press of the conservative Lutheran Church. If members of the U. L. C. and the Augustana Synod still continue to fellowship this friend and admirer of Loisy, they certainly cannot complain if their own loyalty to the Confessions is seriously questioned and if on them is placed the blame for the lamentable divisions in the American Lutheran Church.

The Gospel in Russia.—The following item we take from the *Presbyterian*: "It is estimated that in Russia there are ten millions of souls who rank themselves with primitive evangelical religion. This is not dead formalism nor a mere acceptance of the Protestant doctrine of the grace of God in Christ, but it is rather a mighty current of deep religious life which circulates through the whole vast area of Russia. The noted Jewish atheist M. Gubbellmann, speaking

at the ancient Tauris Palace in Petrograd, bewails the fact that the advance of this evangelical movement has become a serious drawback to the teachings of the Soviet régime. ‘The most dangerous thing is the growth of the sectarian movement. This reformed and purified religion is the most perilous thing for us. Yet it is almost impossible to take up a fight against it.’ Then he adds something quite cheering to us: ‘It is noticeable that in these young people’s societies there are absolutely no dissolute fellows. Their conduct is absolutely faultless.’ Again he sorrows that the young Communists who go over to them are ‘the best of our Communist young people.’ Thus does Christ’s kingdom spread from shore to shore and from the rivers to the ends of the earth. The Khouligans, who compose the young desperadoes of Russia, increase daily in numbers and in violent deeds; but the wheat grows side by side with the tares, and the works of darkness are constantly interrupted by these flashes of light.” Undoubtedly much of what is here termed “primitive evangelical religion” is wrong and unscriptural. But let us rejoice over every spark of saving truth that comes to these people sitting in the night either of a dead formalism or of ignorance and, frequently, avowed unbelief.

A Unitarian’s View of Loyalty to One’s Official Creed. — To many people in the Presbyterian Church Dr. Machen is anathema because of his insistence on loyalty to the Confessions. The very thing they condemn the *Christian Register*, in its issue of July 7, finds most praiseworthy. The *Christian Register* is a Unitarian paper, and its theology is unequivocally opposed to that of Dr. Machen. Nevertheless it sees clearly what the Liberals in the so-called evangelical churches apparently forget, that the doctrine which they preach does not tally with the creeds which they have promised to uphold. We, of course, reject the specifically Calvinistic teachings which Dr. Machen professes, but in his battle for the inerrancy of the Scriptures, the divinity of Christ, and the atonement through the blood of the Redeemer we cannot but wish him Godspeed. This will suffice to introduce the article of the *Christian Register*, which will prove interesting reading: —

“There is one story not yet told that is of moment in religion. There is a chapter of contemporary church history behind the announcement of Prof. J. Gresham Machen, of Princeton Theological Seminary, that he declines the offer of the presidency of the Bryan Memorial University at Dayton, Tenn., the scene of the historic trial and conviction of John T. Scopes for teaching evolution, a doctrine contrary to the Bible theory of the creation of man. Professor Machen refers to the struggle in the seminary, which centers in him, and feels he must see it through to the finish. He also resents the ‘most extraordinary indignity’ shown to himself by the General Assembly of the Presbyterian Church in not confirming his appointment to a professorship. The seminary is passing through a great crisis, he says, and it may suffer destruction at the hands of the so-called liberal elements. The fact is, the opponents of the conservatives are not at all liberal in their doctrines. They are given to soft pedaling on theology and laying emphasis on other less debatable and con-

tentious matters. The unremitting, aggressive theological teaching of Machen disturbs them and keeps the seminary in a turmoil. The situation presents many phases of great significance. Professor Machen is to-day the most arresting and impressive personality in Presbyterianism.

"We entertain the highest respect for the loyalty of Professor Machen to his Presbyterian doctrines, and if there be evil report of him by his less faithful denominational colleagues, it is unjust to him and a reproach to them. The fact is that Machen is magnificently true to type. He is above almost any other man in his Church a true product of the Calvinistic system. It has made him what he is. He is a thorough scholastic, with a literal, scientific fidelity to dogma and Biblical inerrancy that ranks him as a master of his kind. There are not many like him left in the world. Neither Calvin's theology nor any other is the fashion any more. In the Presbyterian communion many of the leading ministers have quietly renounced the doctrines, though in public they still repeat every one of them; as, for instance, at the recent General Assembly in San Francisco. An elder from Chester Presbytery, after listening to the reading of a report from a commission on the beliefs of the Church, was visibly perplexed and distressed. He arose and said, 'Do I understand that it is not necessary for a Presbyterian to believe in the Virgin Birth?' Robert E. Speer, moderator, an ardent Fundamentalist, replied, 'We do indeed believe it!' Instantly to Dr. Speer's lips leaped the words of the Apostles' Creed, and by the time he came fervently to the clause, 'born of the Virgin Mary,' every commissioner — liberals and all — in the vast assembly was on his feet repeating the remainder of the rock of ages! The Virgin Birth has been the specific dogma which has nearly rent the Church in twain. And the other four of the 'five points' have also been in the historic contention.

"This conflict is present throughout the communion, but it is concentrated at Princeton Theological Seminary and in Dr. Machen. He is assistant professor of New Testament and Exegesis. Two years ago he was promoted to the professorial chair of Apologetics. But the General Assembly would not confirm him last year nor this year, because he was held responsible, in part, for the strife and division among the faculty members in the seminary. Machen insists that the seminary is maintained to teach Presbyterian theological students Presbyterian theology. That seems not unreasonable. He goes further and charges that such instruction is neglected or diluted. His colleagues resent this imputation. They do not question that their duty is to be faithful to the standards of belief. They do not like Machen's way of insisting, with such rigorous and inflexible emphasis, on these matters. But the fact is, they have outgrown the system and are still lisping the tenets and holding jobs in its pay. Machen is loyal. He has the logic and honor of the situation. There is no doubt about that. And what is so logical as the Presbyterian scheme? Yet its ordained professors exhibit a resiliency here that seems to yield almost like rubber. In fact, the adaptability to the times is responsible for the move for a reorganization of the seminary,

which has no other object than to eliminate 'hard' men of the true and original faith and infiltrate men of the more 'reasonable' variety. There are enough of such adjustable doctors of divinity, ready and waiting.

"These last years of controversy in Pan-Protestantism have produced a great company of most accommodating theologians in every sect who can serve all times and necessities. It is characteristic of Machen that he sticks to his duty as he sees it. There is the iron of the martyr in him. But we are certain he would be the apple of William Jennings Bryan's eye and the proper person to preside over that amazing institution bearing his name that will perpetuate the curious obscurantism of our alleged Protestant and democratic régime. The call may come again, for Machen is not yet old."

Faith Healing according to the "American Mercury" and according to Scripture.—For once the *Mercury* is in accord with Scripture—unintentionally. In an article entitled "Elijah the Third," which appeared in the July issue, it labels faith-healing correctly. "From then on he [John Alexander Dowie] devoted himself to faith-healing, an ancient Shamanism, which needs no comment here. Let it suffice to say that he laid hands on many thousands of whom the majority were satisfied; those unresponsive to treatment or stubborn enough to die could always be accounted for by God's inscrutable will, their own imperfect faith, or other influences beyond the medicine-man's control. . . . During this period his sorcery attracted less attention than his homiletics." In using the terms "Shamanism, medicine-man, sorcery," the writer has put the faith-healers where they belong. He is not using the term sorcery in the Scriptural sense. But sorcery in the Scriptural sense is the only term that fits the case. The cases of non-cure are easily explained. The writer has given the explanation in vogue with the faith-healers. Most cures can also be easily explained. Some of them are altogether too apocryphal. Medical science has a most rational explanation for others. But there will always be found a residue which can be explained only by pointing out what Scripture says concerning sorcery.—There are many reasons why we reject the claim that the miraculous gifts granted to the Church in the apostolic times have been restored to the Church through Dowie and the other faith-healers of the present age. One of the reasons why we cannot admit it in the case of Dowie is brought out in the article in this way: "The love of luxury and pomp here indicated was made manifest again upon his return to Zion City. Shiloh House, his Vatican, was valued, with its stable and furnishings, at \$200,000. Near Montague, Mich., he maintained a vast summer estate, while carriages, launches, pedigreed dogs, blooded horses, an army of servants, and his wife's and his own sartorial splendor," etc. E.

Roman Catholic Missions.—It is one of the tragedies of modern human history that the Church which is strongest in the mission-field is the organization of the Antichrist, which, while it with much zeal extends its territory in heathen lands, spreads pernicious doctrines, those of salvation by works, of purgatory, of the Mass, etc. A German

paper reports the following interesting statistics concerning Catholic missions. In 1923 Rome had 9,196 priests in its mission-service. The Protestant ordained missionaries numbered 7,625. In that year the strength of Rome in heathen countries was 11,956,160 adherents. Of Protestants there were 6,540,830. Protestants, however, have more schools and hospitals in heathen countries than the Catholics. Formerly Catholicism practised conversion by coercion. This method is now relegated to the background. The method employed, particularly in China, to draw people to Christianity by giving them presents is no longer effective. Baptism formerly was administered on a wholesale scale. For instance, in Mexico three thousand heathen were baptized in one day, so that the arms of the officiating priests fell to their sides in weariness. Nowadays dying people are still baptized in great numbers. A Catholic "sister" working in China declared after fifty years of service that she had baptized 31,000 dying children. Rome's greater strength can be explained, at least in part, by the longer time in which it has been carrying on missions and by the aid it has received from Roman Catholic governments, especially those of Spain, France, and Belgium. At present, Protestant missions are growing faster than those of the Roman Church.

Is Prayer a Means of Grace?—One can hardly lay too much emphasis on prayer, and yet we must beware of making it a means of grace. In Reformed churches, prayer is often spoken of in such a way that it actually becomes a means of making us children of God. The *Lutheran* of August 11, in an editorial, offers some good and helpful remarks on the distinction which we must make between the Word and the Sacraments on the one hand and prayer on the other. It says:—

"Too much cannot be made of prayer, for it is the very life breath of the Christian. But what is prayer but the fruit of the preaching of the Gospel? It is by means of the Word, made quick and powerful by the Holy Spirit in the case of those who do not resist it, that the spirit of prayer is born within men, so that they desire and long for the thing which God alone can bestow. All spiritual blessings are dependent on the faithful use of the means of grace, the Word and the Sacraments. That is one of the distinctive teachings that saved Luther's Reformation from foundering on the rocks of emotional subjectivism. The inner states of religious experience have often during the past four centuries been cut loose from living connection (at least in thought) with the objective Word and the Sacraments. Even where Christians, and even whole churches, hold to the Scriptures as the sole basis of their faith, there is a haziness about the relation of the Holy Spirit to them, as if His influence upon the hearts of men were direct and immediate and apart from the Word of God. Why call it the Word of God if the Holy Spirit is more or less absent from it in His saving and sanctifying ministrations? It has been said that the Lutheran Church has no well-thought-out doctrine of the Holy Spirit. That is only seemingly so; for it has bound the work of the Holy Spirit with the Word and the Sacraments in a most intimate union and therefore has not thought

of Him much apart from that union. But what the Holy Spirit does in regenerating and uplifting mankind is nowhere more briefly and clearly set forth than in Luther's explanation of the Third Article of the Apostle's Creed."

Can Sermon Preparation be Dispensed With?— This is a vital question for every minister. It may be that one or the other who is glib of tongue will conceive the idea that preparation for sermons is not essential in his case. If any one who has such an opinion should happen to see these lines, he must by all means read the following paragraph taken from the *Watchman-Examiner*:—

"In the course of an address before a company of ministers a city pastor expressed his belief that the importance of sermon preparation was being overemphasized. 'People in general are not thinkers. They just want something bright and helpful. I find that in an hour or two on Saturday evening I can bring together enough material to suit their tastes. During the week I do a great deal of calling, and I can readily weave into my sermon interesting incidents drawn from that visitation of my people. This makes the sermon practical, and it concerns itself with their every-day living.'

"This confession sounded well enough, but did it not really mean an abandonment of a noble ideal? Back of every sermon there should be hours of study, of prayer, of careful thinking, of faithful preparation. It is a startling commentary on the words of the preacher who has just been quoted that within a year after he had given the address in question he was asked by his people to resign his pulpit. It was one of the most influential in the city. His resignation was requested on the ground that his preaching was altogether unsatisfactory, though as a pastor there was no ground for complaint."

"Sometimes People Do Things that on the Surface Appear Inscrutable."— "Many serious-minded people are now asking why the legionnaires and the city authorities of Plainfield, N. J., refuse to join in the dedication of a war monument erected on a piece of ground owned by the Presbyterian Church of that city. The monument is composed of a staff of beautiful bronze, supported by an eagle with outstretched wing and bearing a frieze of Greek warriors. It is erected to the memory of those who died in defense of their country. It seems that the controversy arose out of the fact that below the frieze of warriors there appear the prophetic words of the prophet Isaiah, 'Nation shall not lift sword against nation; neither shall they learn war any more.' The words of controversy are found in the last phrase of this quotation: 'Neither shall they learn war any more.' Well, why should they or we learn war? It is a bad business. If we have to learn it, if we are under compulsion to be trained in it, if it is a necessity that we understand it, then that is another question; but to learn war as one of the legitimate sciences, then let us stand for the prophetic words of the Hebrew prophet." — *Western Chr. Advocate*, July 28, 1927. Surely people sometimes do things and write things that are inscrutable. It is inscrutable why the literalists insist on interpreting Is. 2, 4 literally, but feel that they must take

the parallel passage, Is. 11, 6 ("The wolf also shall dwell with the lamb"), figuratively, why, since the prophet plainly tells them that he is speaking of spiritual peace and of the peace and harmony obtaining in the Church, the kingdom of Christ ("The earth is full of the knowledge of the Lord," Is. 11, 9), they persist in dreaming of a universal temporal peace to be established in a chiliastic kingdom. Again, we are totally at a loss when trying to grasp the distinction made by the conscience of the *Advocate* in its last sentence. If because of the words of the prophet the study of war cannot be treated as a legitimate science, we cannot see how the *Advocate* is ready to have it taught as a necessary science. That also brings out the inscrutability of the action of the builders of the Plainfield war monument. If they honestly believe that in the New Testament era or in the era of the millennium nations must not learn war any more, how can they erect monuments to the memory of those who learned war in defiance of the command of the Lord? Will they stand for the inscrutable exegesis that the prophet's words apply only to the era ushered in after 1918? Was war a legitimate science up to the fall of 1918? Did the millennium begin with the Peace of Versailles? Some will say so. Some still contend that the World War was the war that ended war—that ushered in the millennium the prophet is supposed to be describing. Then the Lord Jesus found that besides the Gospel, "the knowledge of the Lord," the employment of carnal force was needed for the establishing of his reign.—Sometimes people do and think things that on the surface appear, and at bottom are, inscrutable.

E.

The Paraphernalia of a Prophetess.—A London dispatch published in the *Illinois State Register* of November 9, 1919, stated: "If you happen to know where the mystery box, formerly belonging to the prophetess Johanna Southcott, is hidden, assemble six bishops and get them to open it. Just what is in the box nobody knows, except that it contains, among other things, a roll of prophecies, a robe for Johanna Southcott's babe,—which, by the way, was never born,—and some jewelry. At a South London meeting, said to be representative of thousands of believers all over the world, Mrs. Barnett, one of the leaders of the Southcott sect, declared that Johanna had foretold the Zeppelin raiders and the 'danger to London from the air.' So the meeting fiercely demanded the production of the box for the preservation of mankind. Mrs. Barnett said that the guardians of the treasure could not divulge the secret [of the whereabouts of the box] because the American branch of the sect was determined to secure possession of it at all costs. . . . In 1792 Johanna Southcott announced herself as the woman spoken of in Rev. 12 [who was to give birth to the Messiah], and a rare disease gave the impression that she was to become a mother. She died in 1814, but her sect flourished [said at one time to have numbered 100,000]. There are still congregations looking for the return of 'the sainted Johanna.'" The prophetic box has at last been found. A St. Louis daily of August 1, 1927, reports: "Previously examined by X-ray, a sealed box left by Johanna Southcott was opened in London the

other day with far less formalities than she had directed prior to her death, 113 years ago, from brain fever. According to her instructions, it was to be unsealed only in the face of a great national emergency. But it was found to contain only a few articles of women's wear, earrings, a dice-box, a 1796 lottery ticket, a diary, and certain books and manuscripts which, though as yet unread, are probably as worthless,"— just as worthless as the sixty fantastic, confused works left by her, denying as they do all the fundamental teachings of the Bible. One of the chief tenets of these Christian Israelites is that Johanna Southcott was the prophetess appointed to assemble the 144,000 spoken of in Revelation.— The question as to the disposal of the paraphernalia of the prophetess will now have to be settled. It might be advisable to hand the stuff over to the Adventist, Russellite, and the other millenarian prophets. The prophetic dice-box could be made to yield important information on the mysteries of the future. They could get the same results from the numbers showing on the dice as from their manipulation of Scripture numbers and texts. They make Scripture say what they please. Better make the dice say it. The sacrilege would not be so great,— at least not quite so direct.

E.

Evolutionists Beating a Retreat.— It seems that the advocates of evolution are realizing they have overreached themselves. Recent failures to find the missing link may have had a sobering effect. Dr. F. M. Goodchild has some interesting remarks on this matter in the *Watchman-Examiner*: "Prof. Henry Fairchild Osborn, of the Museum of Natural History of New York, has come out in a statement that the metropolitan newspapers displayed in a good front-page article, that 'man never was an ape.' He says: 'I regard the ape-human theory as totally false and misleading. It should be banished from our speculation and our literature, not on sentimental grounds, but on purely scientific grounds.' That sounds like Dr. William B. Riley. No, it is Prof. Henry Osborn. It is a very belated admission. We are told in extenuation that 'leading students of science have long been agreed on that, but it has not yet got over to the people.' To which we make reply that it is certain that this verdict of science has not yet gotten over to many of our secondary school-teachers, and they are part of the people; but we do not see why. Any item of world news, Lindbergh's successful flight across the Atlantic, Dempsey's defeat by Tunney in the Sesquicentennial prize-fight in Philadelphia, or the latest baseball score, can be 'put over' to the people in short order. It is yet to be explained why it takes so long to set right this matter, that is so vital to correct thinking among all classes of people, and why men who have tried to set it right have been so belittled and held up to scorn. Plainly, if certain people are to maintain their self-respect, apologies are in order.

"We shall watch with interest to see whether there is a cessation of false biological teaching in our schools. We think it will go on in the same old fashion. It would be difficult to understand why men are so anxious to prove their relation to monkeys and other forms of bestial life except that we see everywhere an effort to shut

God out of our lives. If we are the children of beasts, we have a right to behave like our parents and have no more responsibility. But let it be made plain now, at any rate, that such evolution as everybody knows has been taught in our schools is utterly without warrant. Rudolph Virchow, the eminent German anthropologist and pathologist, has been dead twenty-five years, and yet so long ago as that he violently opposed the teaching of evolution in the public schools, because, as he said, it rested upon an unproved and unprovable hypothesis. William Bateson, the eminent British biologist, was awarded the Darwin medal of the Royal Society; yet, while he believed in evolution, he said that he had to confess sadly that it lacked proof and that he was obliged to assume the position of an agnostic concerning it. In a former issue we quoted Charles le Chatelier, the distinguished French biologist, who said: 'There is no more evidence that man descended from monkeys than that horses evolved from dogs.'

"Concerning the teaching of evolution he said: 'The Darwinian theory has not been proved and therefore should not be a part of any school curriculum.' And yet, when in the face of such scientific advice as this certain pseudoscientists put into our school the rawest, crudest anti-Biblical teaching of evolution, and people who value their religion seek to prevent such an outrage by legislative action, as Florida did a month ago, a leading liberal periodical says: 'The reminder is almost fierce that the state of mind which makes such legislation possible is the greatest danger in American life.' We should say that the 'state of mind which makes such legislation necessary is the greatest danger to American life.' But the American people are clear-minded, and being made aware of a danger, they will persist in the effort to correct it until the thing is done." The last statement all readers are advised to take with several pinches of salt; but in general Bible Christians will be thankful for Dr. Goodchild's article.

A Sad Episode in the World of Education.—What degree of moral degeneracy can be reached if the fear of God does not rule the hearts of teachers and pupils is evidenced by a happening in Smith College, thus referred to in *America*:—

"The ghost of that unhappy Smith College questionnaire refuses to be laid, primarily because it is not a ghost, but a hard, substantial fact. Two years ago 'as a part of an advanced course in sociology,' some seventy young women were requested to write a history of their sex experiences, to be used later for discussions in class. What place an advanced course in sociology has in an undergraduate school is not clear; but that may pass. The question as to who was responsible for the introduction of this vile stuff into the classroom may also be passed over, for it has been answered. The students themselves brought it in, over the protest of the professor. The real question, then, is this: Who rules Smith College? Radical students or the Faculty?

"What is evidently an 'inspired article,' in defense of the college, was published in the *New York World* of June 4. In our judgment

it presents an exceedingly poor defense. The article shows that in the past — whatever may be said for the future — whatever the students wished to discuss in class, they discussed, in spite of the professor's disapproval. Professor Hankins is quoted to the following effect in the *Smith College Weekly* for June 1: —

"I disapproved of the question about which there has been so much controversy, but the three girls on the committee who drew up the questionnaire insisted they wished it included in order to determine the trend of young people. The three girls said they would take full responsibility, so I left the question in and explained to the entire class that I disapproved."

It seems that the whole affair would have been allowed to pass unnoticed if certain alumnae had not heard of it and begun to voice energetic protests. If modern education is to destroy the God-given safeguards of modesty and shamefacedness with respect to sexual matters, then we should rather do without modern education. *America* concludes its comments with this warning: "We commend the whole affair to parents whose children are now being trained in these godless institutions."

An Impossible Faith. — The *Western Christian Advocate* trains with the Liberalists, the rationalists. But there is nothing liberal about its theology. It subjects faith to a greater strain than any Fundamentalist teaching ever did. Asking us to accept the Unitarian dogma of the Fatherhood of God, it requires something impossible. This is the creed proposed by the liberal theology: "In the face of a world crowded with adverse influences, which challenge again and again the Christian faith in the Fatherhood of God, one must be prepared for repeated shocks upon his grasping of such truth and his realization of such a faith. *The most difficult thing in the world to believe is the Fatherhood of God.* In this universe, where fatherhood is so remotely manifested, where hate prevails so largely, and love so infrequently, — yes, in this universe, where darkness comes while light moves on, where life is chased off the field of action by the rapid and merciless feet of death," etc., etc., "how is it possible for a thinking, observing, knowing man to believe in God as a Father?" The *Advocate* understates the case by far when it declares that to believe in the Fatherhood of God is the most difficult thing in the world. There is no basis whatever for this faith in the liberal theology. The vicarious satisfaction of Christ reconciled God to the world and made faith in the Fatherhood of God possible, and at that it takes the almighty power of the Holy Spirit to create this faith. "Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." Matt. 11, 27. Ignorant of the reconciliation wrought by Christ, man absolutely cannot and will not believe in the love of God. The most difficult thing in the world is to believe that God was in Christ reconciling the world unto Himself. The Liberals find themselves unable to believe that. But they do claim that the wretched sinner ought to be able to "achieve" a faith which trusts in the love of an unreconciled God! The *Advocate* goes on to unfold

its position: "It was Robert Browning who wrote in 'Death in the Desert': 'Does God love, and will ye hold this truth against the world?' These words reveal a flashing light of truth that comes out of the very heart of the universe. The world is against faith in love, against belief in God's care. One has to maintain it if he accepts it against the challenge of the universe. Nevertheless, we believe in God the Father." No man, we repeat, can know the Father except through the vicarious suffering and death of the Son. Denying the Gospel, where shall men read of the love of God? The light of this truth does not "come out of the very heart of the universe." On the *Advocate's* own showing it does not, for it must be accepted "against the challenge of the universe." It is impossible to believe, on the Unitarian basis, in the Fatherhood of God.

E.

Dr. Milliken on Scientific Research.—The following remarks on this famous physicist are of interest to theological readers (the writer is Dr. John Marvin Dean):—

"Pasadena boasts of the fact that its most notable citizen is Dr. Robert Milliken, the discoverer of the Milliken rays, the isolator of the electron. Dr. Milliken is the chairman of the board that controls the California Institute of Technology. He is a Christian of the finest type, but he is fond of attacking Fundamentalism. These attacks are well known. Recently, however, he said something at Yale University that seems to undercut his attack on Fundamentalism. Some Fundamentalists at least are delighted by the following sentences: 'The old truths which were discovered years ago still are true, but merely have to be supplemented by our new conception of matter.' Dr. Milliken's subject was, 'Old Truths and New.' 'We must have a wide perspective and know the truth of the present and understand the truth of the past,' he said; 'for instance, perpetual-motion machines are a direct violation of the old truth, but the institute is continually swamped with perpetual-motion ideas. Similarly, so-called modern art violates the fundamental principles of all real art, and it is doomed to disappear.'

"Dr. Milliken takes the position in science that Fundamentalists take in theology. He is unwilling to discard proved scientific fact and principle of other centuries. He himself has added a great realm to scientific thinking, more perhaps than any other living scientist, but he builds the new upon the foundation of the old. He carried this thought into the realm of art and judges so-called modern art by ancient proved standards. He knows, of course, that there is no such thing as ancient truth and modern truth, antagonistic the one to the other. We, therefore, submit to Dr. Milliken and all others that we are not willing to discard the ancient evangelical faith simply because we are discovering some new ways of extending and applying that faith in our own age. Dr. Milliken is a Fundamentalist in science. We are Fundamentalists in theology and religion. The deity of Christ was proved in the first century. And we build upon that fact in the twentieth century."

Glimpses from the Editor's Window.

Dr. James Stalker, probably best known as author of a *Life of Christ* which has become very popular, died several months ago at the age of seventy-eight. His home was in Scotland.

Dr. Fosdick, it is reported, tells people, especially young people, who are not attracted by the "old religion," that they might choose as their norm of life that which is beautiful. Bishop Manning of New York quite properly points out that the most beautiful thing in the camp of ancient Israel was the molten calf of gold, and the cry went up: "These be thy gods, O Israel!" This shows convincingly what the new religion of Fosdick and associates will lead to—idolatry, worship of self and of one's own ideas.

In the United States there are 47,000 Negro churches with a total of five million members, says the *Watchman-Examiner*, maintaining at the same time that three million of this number are Baptists.

Some eminent scientists of the University of Chicago have declared their inability to produce life on the basis of the biological experiments which they undertake. One of them, Dr. A. J. Carlsson, says: "There is no creation of life in such experiments. Life is there to begin with." Violet rays have been used for purposes of stimulation. Creation has not been achieved.

German ecclesiastical authorities are somewhat more conservative than the average American churchman in judging what is proper in a minister's official behavior. A pastor in Berlin was suspended by his ecclesiastical superiors because he had officiated at a marriage ceremony in an aeroplane. It would not have been difficult to find American bishops a-plenty applauding the deed.

In Russia, where a divorce can be obtained as easily as a meal in a restaurant, social conditions have reached a level as low, it seems, as any which the world has ever seen. It is reported that a man without definite occupation appeared before the respective officials four times within a quarter of a year, each time to arrange for another marriage. Another man required but four weeks to divorce his wife, marry another, divorce this one, marry a young girl, and to divorce her to marry another young girl. When a laborer appeared before one of the Soviet tribunals with the request for a divorce, investigation showed that within six years he had changed wives ten times. Thus decency and humanity are thrown overboard together with religion.

Roman Catholicism, as an exchange points out, has its problems in spite of all its shrewdness. France, for instance, has 36,000 parishes and only 12,000 priests. The great seminaries of the Church are attended by hardly one-third of the former number of students. In England Roman conquests are not so numerous as press dispatches might make one believe. Look at these figures: In 1879 England contained 6 million Catholics and 34 million Protestants. To-day Catholics number 5½ million; Protestants, however, 43 million. But in the United States Roman power and influence seem to grow.

The old humbug of astrology is again in the ascendant in Germany, we are told. Modern astrologists look upon the stars as living beings, from whom emanate powerful magnetic forces, which are of either a positive or a negative nature. According to this gentry our future depends on the star or constellation under which we are born. Take the Bible away from people, and they will seek refuge in all manner of superstitions.

Be not afraid of being called narrow, says Dr. F. Goodchild (Fundamentalist leader). It is an honor to be considered narrow when you have been entrusted with the money of somebody else for a certain use. It means that you adhere faithfully to the conditions of the trust and allow nothing to induce you to loose their rigor. Should we be ashamed of being faithful and strictly honest with respect to the great saving truths which God

has placed in our keeping? "To be liberal with truth is to be a liar. To be liberal with a trust is to be a defaulter."

This remark of the *Watchman-Examiner* (Baptist) deserves to be pondered: "In gradually giving up our academies, we feel that our denomination is making a great mistake. In our opinion the preparatory and secondary schools are as important as our colleges. The young people to whom these schools minister are in the formative period of life. We say all this despite the prevalence of high schools, which are making our academies all the more difficult to support. How much is a boy or girl worth anyhow? It takes a strong and well-ballasted character to meet the issues that are forced upon the attention of the average college student."

An Episcopalian clergyman, Rev. H. H. Lewis, declared at the Church Congress recently held in San Francisco: "We know perfectly well that there is no such thing as an absolute moral code. Standards are always modified and adapted to what at the moment is regarded as the object most beneficial to the individual or the social organization." In other words, sin is something relative. What is wrong to-day may be right to-morrow. It all depends on the point of view, etc. An evolution is going on in these matters. Can lower depths be imagined?

Dr. R. Seeberg, well known as professor of dogmatics at the University of Berlin, is sixty-eight years old, having been born in 1859. Since 1898 he has been teaching in Berlin, giving courses in the fields of systematic theology, history of dogma, and New Testament exegesis. Beginning with October 1 of this year, he will no longer be required to lecture regularly.

Rome is building its fifth church in Norway (*Ev. Kirchenblatt*). The Pope, in recent years, has shown himself quite aggressive in Northern Europe.

How wealthy some of our universities are! Harvard, for instance, apart from the lands and buildings which it owns, has an endowment of 86 million dollars. No wonder it can send out research expeditions!

The Presbyterian Board of National Missions had an indebtedness of one million dollars. Recently it announced that as the result of a campaign the debt has been wiped out. The annual budget of this board is five million dollars, out of which some 8,000 missionary enterprises in this country receive aid.

BOOK REVIEW.

The Secret Empire. A Handbook of Lodges. By *Theo. Graebner*. 243 pages, $5\frac{1}{4} \times 7\frac{1}{8}$. \$1.25. (Concordia Publishing House, St. Louis, Mo.)

In this book, Professor Graebner gives information on forty lodges for men and on ten lodges for women; also on college fraternities and junior orders. "In addition," says the compiler in his preface, "to the analysis of some seventy secret societies the book contains a discussion of such societies [American Legion, Boy Scouts, Y. M. C. A., Y. W. C. A., and others] as cannot be termed lodges, yet make their appeal to the membership of the Church. The opinion here submitted regarding all these organizations, secret or otherwise, is unbiased and objective, the writer's main purpose being to disseminate among our people authentic, up-to-date, and pertinent information regarding these various orders and associations." This book ought to be in the library of every pastor for quick reference. Pastors will also do well to recommend its purchase and study to the people of their churches. Also in this case to be forewarned is to be forearmed!

FRITZ.

Half a Century of Lutheranism Among Our Colored People. A Jubilee Book by *Christopher F. Drewes*, Director of Missions, 1877—1927. 111 pages, 6×9. 75 cts. (Concordia Publishing House, St. Louis, Mo.)

This brochure presents, in word and picture, the wonderful story of mission-work carried on among the colored people of our country by the Synodical Conference. It makes good reading for old and young and will help to interest our people in the blessed work which they are doing.

FRITZ.

The Good Shepherd. A church cantata for soprano and tenor solos, chorus, and organ. Words selected by *Paul E. Kretzmann*. Music composed by *J. F. Ohl*. 63 pages, 6¾×10¾. \$1.00. (Concordia Publishing House, St. Louis, Mo.)

The music of this cantata is not too difficult for the average choir. The singing of such cantatas will be appreciated by choirs and congregations.

FRITZ.

Knowledge unto Salvation. By *Paul E. Kretzmann*. 70 pages, 4½×6¼. 40 cts. (Concordia Publishing House, St. Louis, Mo.)

This booklet offers a course of instruction for adult classes, preparing men and women for membership in the Lutheran Church. The arrangement of the material follows that of doctrinal theology. The Bible and the Small Catechism (Enchiridion) are to be used in connection with the booklet. Dr. Kretzmann believes that not the lecture method, but the discussion method will be productive of the best results. "The Bible," he says, "ought to be open in the hands of all attending the class." Thirty-two lessons are given. The chief proof-texts are printed out. Reference is made also to the Small and the Large Catechism and to the Augsburg Confession.—Dr. Kretzmann's book can be made to serve also another purpose than that for which it has been specifically written. It can be put into the hands of non-Lutherans who have not decided to take the course offered to an adult class, but who would like to know what our Lutheran Church teaches. We suggest that every pastor keep a few copies on hand for this purpose.

FRITZ.

Verhandlungen der dreissigsten Versammlung der Ev.-Luth. Synodalkonferenz. 51 pages. 35 cts. (Concordia Publishing House, St. Louis, Mo.)

These printed minutes contain only the business transactions of the last session of the Synodical Conference, held at Lockport, N. Y., a year ago, August, 1926. A detailed report of the work done by the Synodical Conference among the colored is given, including, of course, a report on the two colleges supported by this larger organization: Immanuel Lutheran College at Greensboro, N. C., and Alabama Luther College at Selma, Ala. A resolution in reference to a new hymnal will interest our readers: "*Resolved*, That we ask the church-bodies comprising the Synodical Conference to take the matter under advisement as soon as possible, with a view to determining the feasibility of preparing a new hymnal for the use of the Synodical Conference and to take the necessary preliminary steps

having this end in view." The advisability of a new English translation of the Lutheran Catechism (*Enchiridion*), for use in the Synodical Conference, was also mentioned.

FRITZ.

A Liturgical Service for Rally Day. Published by Authority of the General Sunday-school Board by *P. E. Kretzmann*. 16 pages, $5 \times 7\frac{1}{2}$. 5 cts.; dozen, 48 cts.; 100, \$3.35. (Concordia Publishing House, St. Louis, Mo.)

Prayers for Lutheran Sunday-Schools. Compiled by *P. E. Kretzmann*. 20 pages, $5 \times 7\frac{1}{2}$. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

Both of these printed folders recommend themselves by their titles.
FRITZ.

Shadows. By *H. A. Schroeder*. 346 pages, $5 \times 7\frac{1}{2}$. \$1.50. (Concordia Publishing House, St. Louis, Mo.)

In their search for unobjectionable story-books, which can be given to young people, pastors, teachers, and parents will do well to keep in mind this new story-book, which has been printed on our own presses. FRITZ.

Luther's Small Catechism in the English Translation of Thomas Cranmer. MDXLVIII. Excerpted from Cranmer's Catechism, together with an historical introduction, by *John C. Mattes*. 32 pages, $5\frac{1}{4} \times 7\frac{1}{4}$. 20 cts. (The United Lutheran Publication House, Philadelphia.)

In the historical introduction to this unique edition of Luther's Small Catechism we read: "It seems strange that one of the latest conquests of the Catechism should be a language into which it was translated at a very early date. In 1548 its words were familiar to a large number of English readers, though Luther's name was buried under Cranmer's and the actual text lost its identity, as it was absorbed into the far larger catechism that passed as the work of the Archbishop of Canterbury. . . . As the revision of the English translation of the Catechism is of considerable interest at the present time, the writer has ventured to reproduce, as far as possible, Luther's Catechism as it is included in the text of Cranmer's translation of the *Kinderpredigten*. The reader may then peruse with ease a translation of the Small Catechism in the classic English of the sixteenth century. It should be noted that this is not always a literal translation. Because of the several hands through which the original text passed, and particularly because of Cranmer's fondness for making additions and subtractions when he was so minded, there are a few places in which it becomes a rather free paraphrase. We would particularly call the reader's attention to the quaint rendering of the explanation of the Eighth Commandment. On the whole, however, it quite faithfully reproduces the thought of the original. . . . The text, which strives to reproduce the original form, even to its utter inconsistencies of spelling, has been taken from Edward Burton's reprint, an exact reproduction that was made by collating four different copies of the original edition." The *Kinderpredigten*, to which reference is made, were written by Andreas Osiander and Dominicus Sleupner and appeared at Nuernberg in 1533. "They were

a series of sermons for the instruction of the young, based on the Small Catechism, and each sermon, with one exception, concluded with the actual words of Luther's explanation. Only the part on Confession and the introduction and conclusion of the Lord's Prayer were lacking. In place of the former a sermon on the Power of the Keys was inserted." As a sample we reprint the explanation of the Second Article: "And when you be asked, howe vnderstande you the second parte of the Crede, you shall answer. I beleue that Jesus Christ, veray God, begotten of God the Father, and verye manne, borne of the Virgin Marie, is my Lorde, whiche by hys precyouse bloode and holy passyon, hathe redemed me, a myserable and damned wretch from all my synnes, frome death eternall, and from the tyrannie of the Deuell, that I should be his owne true subiect, and lyue within his kyngdome, and serue hym, in a newe and euerlastynge lyfe and iustice, euen as oure Lorde Christe, after he rose from deathe to lyfe, lyueth and raygneth euerlastyngly."

Das Alte Testament mit in den Text eingeschalteter Auslegung, ausfuehrlichen Inhaltsangaben und erlaeuternden Bemerkungen. Herausgegeben von *August Daechsel*. 2. Band: Die Buecher Josua bis Esther. \$4.25. (A. Deichertsche Verlagsbuchhandlung, Leipzig.) Order from Concordia Publishing House.

In this second volume of Daechsel's exposition of the Holy Scriptures the historical books of the Bible from Joshua to Esther are explained. An appendix contains First Maccabees, incorporating in notes the contents of Second Maccabees, and offers, besides, an admirable sketch of the history of the Jews from the Maccabean revolt to the birth of Christ. Another noteworthy feature is that in explaining the captivity of the ten tribes a summary of the apocryphal Book of Tobit is added in a long *excursus*, while in connection with the story of the devout King Josiah the apocryphal Book of Judith is given in outline. In general, we must say that the wealth of historical references and notes, some very extended, is simply astounding. The history of both Israel and the nations with which it came in contact is traced with marvelous fulness and care. From the point of view of one seeking archeological information it is hard to see how the work could be improved on. Concerning the doctrinal character of the work, compare the remarks with which the first volume was introduced (September, 1927). To mention a few details, the actual occurrence of the miracle in nature related Josh. 10 is ably maintained. Jephthah's daughter (cp. Judg. 11) is held not to have been immolated in the literal sense, but assigned to an unmarried life in the service of the Tabernacle. The apparent discrepancy between 2 Sam. 24, 13 (seven years' famine) and 1 Chron. 21, 12 (three years) is satisfactorily solved by a reference to 2 Sam. 21, 1, where a famine of three years' duration is spoken of as occurring in David's reign, leading one to assume quite naturally that at the time when David numbered the people the fourth year after the beginning of the famine had come, so that with three years additional famine, the total of years of visitation would have been seven. In 2 Chron. 22, 2 a copyist's error is assumed (42 instead of 22). King Ahasuerus, Esther 1, 1, is identified with Xerxes I, so well known through his ill-fated expedition against Greece. Paging through the volume, one finds frequent

comments credited to Luther, Osiander, Keil, Hengstenberg, and other renowned Lutheran exegetes. We hope that this conservative work will help to keep away from Lutheran tables commentaries of a destructive nature.

Know Your Bible! 1,500 Questions with Answers. Biblical Quizzes on All Parts of the Bible. By Amos R. Wells, \$1.00. (W. A. Wilde Co., Boston, Mass.)

This book is arranged like other books that have been published under the general title "Ask Me Another." There are thirty series of fifty questions each on the Bible, making in all 1,500 queries. Such questions, arranged by one who is thoroughly acquainted with the Scriptures and who passes from what is well known to the less important, would certainly be of value. But the questions which are contained in this book are not of this character. Some of the answers are positively erroneous; for instance, the question, "What is the Eighth Commandment?" is grammatically defective because it ought to read, "Which is the Eighth Commandment?" And it is answered in accordance with the enumeration of the commandments by the Reformed churches and not in accordance with that of the ancient Church. When speaking of the life of Christ for the first thirty years, Nazareth alone is mentioned, and nothing is said of Bethlehem. It is stated that the two books of Chronicles parallel the two books of Kings, whereas the two books of Chronicles include more than the two books of Kings. The author claims that Jeremiah compared the Israelites to broken cisterns that can hold no water, whereas Jeremiah condemned the Israelites for "hewing them out broken cisterns that can hold no water." He explains "synoptic gospels" by saying that they are called synoptic because they give a synopsis of Christ's life. There are many other inaccuracies. Then there are many questions concerning minutiae which are of little importance. For instance, we are asked: "What New Testament book was written first? For what is Anathoth most noted? Where did Kipling get the title of his book, *Many Inventions*? What is the oft-quoted sentence in Ecclesiastes about 'the former days'? On what occasion did Nathan the prophet make a mistake? Who was Adoram?"—and innumerable more like these. On the other hand, important matters are passed over. Altogether, it is just such a book as will appeal to some inexperienced young person to whom it offers little help, but much that is misleading. A far more helpful book for the study of the Bible is *Outlines of Sacred History on the Old and New Testament* by the late Prof. M. Luecke, President of Concordia College, Fort Wayne, Ind., which is sold by Concordia Publishing House. Then there are the two valuable volumes by Rev. Rupprecht, *Bible History References*, and Prof. Th. Graebner's *Bible Student*.

The author, moreover, suggests a wrong use of the book by saying that as soon as you have mastered it, you are to tackle Sunday-school teachers, expose their shallow pretensions without pity, and "do not leave them till they cry for mercy and ask where they can get a copy of this book." Such advice alone shows the spirit which prompted many of the questions.

S.

THE SECRET EMPIRE.

A HANDBOOK OF LODGES.

While statesmen are looking with apprehension upon the rising tide of secrecy, upon a secret empire with its own laws and penalties in the midst of the state, churchmen are primarily concerned with the lodge system in as far as it embodies a religious ingredient, offering "another" way of salvation and substituting for the Christian law of love, which includes all mankind, the pharisaic one of limiting one's obligations to a narrower circle, namely, that of the fraternity.

Not only is the lodge system a constant potential menace to the fundamental safeguards of citizenship and the very antithesis of the American idea of the square deal, but — and worst of all — it is a system of religion which holds out certain promise of a blessed hereafter without repentance, without faith in Christ, and without daily renewal of the mind.

It is principally the religious features of more than seventy lodges that are discussed in Th. Graebner's latest book, *The Secret Empire*. This new book is based on an earlier one by the same author, entitled, *Winning the Lodge Man*, which in this later edition, published under a new title, has been thoroughly revised, amplified, and brought down to date. In writing this book, the author has utilized a vast amount of material — rituals, fraternal transactions and minutes, journals and pamphlets. He has also had direct correspondence with the headquarters of many of the various orders.

A separate section of the book is devoted to the female orders, such as the Order of the Eastern Star, the Daughters of Rebecca, the Royal Neighbors, and the like. Another section discusses the junior orders, such as the Order of the De Molay for Boys, Job's Daughters, etc. Still another section treats of societies that are not of a secret character, such as the American Legion, the Rotarians, the Kiwanis, the Rotary and the Lions Clubs, the Young Men's and the Young Women's Christian Association, and others. This last section in particular will be welcomed by the readers; for the question often arises as to which of these societies are objectionable on account of their teaching or practises. The author has also here obtained much first-hand information by contact with the leaders in the various organizations.

Professor Graebner is an authority on lodges. It is a well-known fact that once he addresses himself to a subject of far-reaching consequence, he is most diligent in his research and makes certain of his facts. But recently he has been elected a member of the Philosophical Society of Great Britain, with headquarters at Victoria Institute, London. This honor was conferred upon him in consideration of a number of his widely read apologetic books. Also this volume is written with the author's wonted thoroughness and without the slightest trace of rancor. Whatever sympathies or antipathies he may have, he has held them in abeyance; it is the facts that are given the floor from beginning to end.

The Secret Empire contains XII and 243 pages, bound in blue vellum de luxe cloth covers, and measures $5\frac{3}{8} \times 7\frac{5}{8}$. The price is \$1.25.

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